M 2441

Thursday, August 24, 1974

Barn Lunch

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: So, I would say, go ahead.

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idell: (silence)

MR. NYLAND: But now, you see, now I remember that I ought to say something. (laughter) I'll give you a rain check.

Idell: Good.

MR. NYLAND: Tuesday evening: I think it is a very good meeting for those people who want to ask questions about the Work, particularly the newcomers. That may be a very general term. And I think there is an influx of different people who want to settle down here in Warwick, or come here, or are here for a couple of weeks vacation - they should make a special attempt to go to New York and to attend that meeting. That is a group, so-called, three, in which we do discuss Work with a background of a variety of your own experiences. But that's the proper place to ask questions of a little bit of a beginner's group, so that you actually can have Monday, Wednesday, and Friday on a different level. I explained the other day that I would like the mesoteric people to be there and help the meetings - the three meetings - be kept up to a certain level - mesotericism, really. And the exoteric, they can go to New York. And they can help a great deal because that will also be

of very good value for the moderator. When they have to explain in detail what is Work, I think sometimes they will be up against it. And I think it's very useful for them, because nothing is more useful than to find out that you don't know. If there is something alive in you, that creates a stimulus, that you wish to know it. If you just put it down as saying, well, it's too bad, you're not alive.

And for me it's always a question, How much positivity do I want to put in the direction of wishing actually and honestly to grow? And then I find out that I don't know. And I want to know it. I go to a dictionary, an encyclopedia, or I write letters to a source where I think such information is available, and I become interested even reading ALL AND EVERYTHING. You see, the attitude has to be there on the part of those people who come here for certain purposes. And never mind if it costs you a little more money in gasoline to go to New York. It is a time that you would spend very, very well.

We used to do that much more. Of course, when we had groups in New York, it was obvious we had to go there. But there is really no particular objection that you stir yourself a little bit and get over, perhaps even, lethargy. I don't know what it is, what makes you - maybe you don't know there was a group like that. So I just want to mention that. It'll help enhance the level of our own living here in Warwick because you will come back with some information and the wish, I hope, to Work. And when you Work you're entitled really to come to Monday, Wednesday, and Friday - because if you don't Work, you don't belong, you know that. You have to make attempts. That's what we're here for. It's a school. You have to wish to learn. This is an institute of higher learning, spiritually.

Now, that question? Huh, let's have it.

And

Bob Kosut: Mr. Nyland, excuse me, the compressor is on.

MR. NYLAND: Ohhh. Damage! While the compressor is turned off, you can turn on.

Idell: Mr. Nyland, I think, I think I should pass for a while. Perhaps--

MR. NYLAND: You should what?

Idell: I think I should wait for a while because of the way things happen?

MR. NYLAND: Okay. It's all right. There'll be someone else.

Cynthia Kosut: Mr. Nyland?

MR. NYLAND: Yah.

Cynthia: It's Cynthia. I have a question that came out of the meeting at music Saturday night. When you spoke about describing people in terms of one, two, and three as the three centers, and I found myself with --

MR. NYLAND: You like that theory, huh?

Cynthia: Well, it made a lot of sense to me because I could see for myself that I have a great deal of the second, and the third, which would be the intellectual center, I feel is what I do not understand, and at the time, felt I had to, I wanted to know how I could develop that.

MR. NYLAND: So what is your number?

Cynthia: What is my number? (laughter) Well, I'm probab -- I'm, well, maybe (laughter) I know that for the second one I'm a super-three. And for the third I'm probably a one. And the physical, I don't know how, how you, how, I don't know, but--

MR. NYLAND: It depends on your healthy physical state.

Cynthia: Yeah. I'm more healthy than I've been.

MR. NYLAND: Could we deal with the two?

Cynthia: Okay.

MR. NYLAND: Good. And three? No, two.

Cynthia: Well, at the time, that's how I came to the question. At the time I felt like that was all I was, was this, was this strong feeling, and the experience that brought me to an understanding of that, was that the feeling became so strong and concentrated in what I knew was my solar plexus that I said, This happens to me, now what do I do, what do I do?, and I know that from what you said it was necessary for me to develop that third center, and I wanted to hear from you what I should do. And what happened to me at the time was that I had a very strong force of energy from that feeling, and there was some conversion as I believe, a result from what I know of Work, that travelled - it seemed to have an almost physical - it was a sensation that became an experience of awareness. And, for me the answer was very clear: that to develop the intellectual center, the key is to Work and to use what I have as emotional energy in that direction. But --

MR. NYLAND: I haven't got your number yet, really.

Cynthia: No,well, the question, the question is that --

MR. NYLAND: Do we make it two- three- two?

Cynthia: Two- three- two. Well, my question isn't what number I am!

MR. NYLAND: No, no, no. (laughter) I always start with a number, and then I start to interpret it. A number for me is a symbol which, in a condensed form, gives me information about myself. And then you can leave the number alone. It's not numerology.

Cynthia: Yeah.

MR. NYLAND: It's only an indication of a state of the kind of personality that I use, using shorthand to describe it. No more.

Cynthia: Right.

MR. NYLAND: So if the intellectual center is a little bit less in connection or in comparison to the emotional one, we want to stimulate it. The same way as you feel a little weak, physically, you do exercises - setting up, and so forth. All right? So how will we intellectually become more developed?

Cynthia: Well, I wonder, is it important to think of it in terms of my ordinary mind that I want to develop or --

MR. NYLAND: I would. I would start with that. I would give the ordinary mind more information but, of course, useful. So you have to make already a distinction between that what is real - a wish for knowledge of a certain kind that is helpful - and knowledge that becomes sawdust. So, that you can do quite easily, knowing how to spend your time in reading, the kind of books, or whatever there is, in conversations, or in certain thoughts which have a meaning for you, and other thoughts which are quite superficial.

The ultimate aim is to give the ordinary mind enough dexterity and flexibility. It has to be built up by means of logical sequence so that then there is a relationship between one thought and another. And they then, when they are connected with each other, produce the core of thought. And I become interested in such images, as it were, which are made up of a variety of little bits of thoughts, all belonging together. So that if I start with, let's call it a good thought, or an interesting one, it will join with other good thoughts, and then make that kind of a thought form, which then for me becomes a little bit more solid within my mind.

Now the question of a personality having a good, flexible, unconscious mind, which is functioning, which has a certain kind of discipline, which will not allow certain thoughts that are at the expenditure of intellectual energy for purposes which are not worthwhile, to put up a gate and say, Don't. , and don't allow any further nonsense to take place in my mind. So I start with a process of a clarification and a purification of my unconsciousness. In that process, the mind becomes really quite easy to handle, as it were. It becomes flexible. And there is a certain facility in the way thoughts are produced, and also formulated, because it has to become a formulation.

Now the formulation, when it is in my mind even before I say it, goes through a process of valuation, which I call pondering. And all of that, of course, remains an unconscious state, but a certain dexterity belonging to my intellectual center. Now I have to use this. I discover, in my mind, a variety of different, also thought, forms which are connected, and I use them many times for rationalization processes. I also use them for a justification of my actions, particularly when I don't like the action but I want to justify it, so that I can live with it. And so I discover with the increased facility of my mind, a great many other kind of thought forms, which are not very helpful for my growth, because when I continue to interpret, or to justify, or to have rationalization processes grow up, I don't get off the ground. You see, I simply stay there, and I rearrange the thoughts in such a way that it is easier for me to allow them to stay, because then they don't bother me. But, in general, if I do that, it is very definitely a sign of an unconscious state, wishing to stay at a particular level where it is, without having any further desire to get out of it or to do something with it.

So now together with these kind of thoughts which take place in my mind, there is also a certain requirement which I like to encourage. And I encourage it emotionally, particularly when I have a great deal of emotional ability. There is room for a variety of different kind of emotions, and we explain it every once in a while by allowing the consideration of different forms of life to enter into my solar plexus, in the beginning, and afterwards into my heart, so as to have a possibility of an exchange, on an emotional basis, with different forms of life for which I can care. And then I can have a result, as an exchange, which is beneficial to me.

With that kind of an emotional state, I wish now my mind to purify itself, not allowing the considerations and the same general justifications of that what is my mind useful for in ordinary life. I don't want them to take place. So for that I use the pondering in order to separate that what is useful for me, and that what might be useful for me in relation to the possibility of growth. Because, you see, my emotions are now in that direction. As soon as I allow more forms of life as manifestations to enter into my emotions, the more there will be a desire that I could become what I am not as yet, so there is a true, definite wish on the part of myself. That now starts to reflect, first in the purification of the mind itself, and then allowing, in the mind, corresponding thoughts in relation to that what I already feel. That is, my emotions are sufficiently developed, and they know already the direction, although they don't know how to express it in words, and they don't know as yet how it can be stimulated, because I don't have enough of that kind of an emotinnal language. So for the time being, I want to use my mind, first to develop the mind itself, but also to function as a stimulus for my emotions. So I have a dual purpose. So from my emotions I get the wish to see that my mind is arranged in the proper way, and that there is discipline, allowances of certain

things to take place, and other things not to take place. And now I have in mind that this particular mind that I have now, with the formulations, with the pondering, with the different functions, thalamus, etcetera, of my mind, that that perhaps could become an instrument of much more value to me than it is at the present time.

With other words, there is in my mind a thought that would like my mind to grow up. You see? And that takes place - I say that the growing-up process - can only take place when I'm not diverted by all kind of justifications. So the processes of the justifications, of that what I always consider my mind to function, going back into my memory and replacing the originality of an impression in my mind with that what is memory, and then already knowing it, as classifying, so that I don't have to do anything about it. It means that I want my mind now to function in an entirely different way and not be dependent on my memory. So I eliminate now all unnecessary energy going to my memory unless I want to use it for a definite purpose. But now when I'm in the process of really seeing what to do with my mind to establish first the level of the mind, that it is pure, second place- that it has a desire to grow. What my ultimate aim of the mind is, is that when it is pure, and when it can function without interference of my feeling, then only the introduction of a feeling, wishing this mind to perform, then the mind will start to function on it's own, and become intellectually an entity, independent from the other processes that go on in the rest of my body. And that is a very good statement, because then the mind has with it a definite wish, I call it, for higher learning. And the aim is that it can graduate, in that kind of a school, to become really knowledgeable of itself, the purpose for which it exists, and that what it then can produce in creation of new thoughts.

You see, I now go away from the ordinary concept of the thought forms, and I pay attention to how to embellish my mind, how to make it grow up, and how, ultimately, to make it function in the different rate of vibration. You see, I have to consider that, because I have in mind, very definitely, that my personality should become an individuality. And the definition of an individuality is that it has an intellectual body much more full-grown, and much more functioning differently from an unconscious state. So the stimulus now is there. It is now a question of how to feed it.

I look with my mind constantly at my emotions functioning. And in the beginning I try to formulate what is it that really motivates my emotions to do and to wish, on the part of themselves, what they do. I try to formulate it as well as I can in my mind without disturbing the emotions. I wish, with other words, to have in my mind the presence of my emotions to remind me, so that then, in the presence of that what is of a higher quality, I - let's say, in your case, your mind will actually start aspirationally to become what it ought to be and what it believes, as a mind, it is capable of. When I do this, I become, in consideration of such growth, very sensitive to the possibilities of looking here and there for any kind of food that can stimulate my aspiration into an inspirational force within my mind. It has to do with an expenditure of my time, of energies which I have available, of actually seeing what is my personality capable of when it is under control. It has to do with the usage of words as a result of my thought, in a certain way, that when I afterwards hear them - for instance, if they are recorded on a tape, and I listen to the conversation that I've had- that I then am not ashamed. Because my sensitivity requires now that I want to utilize intellectual energy in such a way that it becomes most efficient for me. And without going

into the coldness of that kind of an intellectual effort, I don't want an intellectual body which has no heart. So the presence of my feeling will continually feed this desire on the part of an intellectual body to grow up.

And now we come to the one final picture: When an intellectual body wishes to become whole, it needs at a certain point a tremendous influx of an emotional energy, which is given to that body in order to enable it to grow up further. In the chart, we simply say that it happens at the FA of the development of the Soul, so that then the SOL-LA-SI of the Soul is really based on a tremendous amount of Kesdjanian energy which is available. In ordinary life, it is a relationship between two people, and we usually say female and male. So that the female, emotionally, has a wish for the growing up of the male, and hoping then that that male quality will actually profit by that what is given in the form of concern and care. And taking that, for its own growth, so that then this male can become, in a certain sense even, superior, or rather, more wishing - more wishing to be in relation to that what already exists as he - this kind of a person - should be in relation to a female element. I express it a little badly because I don't want to go too much into detail. But a question now which is obvious for ordinary life, to understand the relationship between man and woman, and sometimes I say queen and king, and sometimes I say princess and 'I', as the searching knight Parsifal - all such things are images, because they belong to that what actually is taking place in my own personality in relation to my mind, as it is, and my feeling as it is.

And I wish my feeling now to start to function in relation to the potentiality of my mind, that the mind can actually grow up to become a Soul - a Soul in itself, free from the intellectualism of the origin of the DO-RE-MI and profiting by that what's the influx from the feeling and emotion into the formation of SOL-LA-SI.

You see, I wish my mind to become a Soul. And therefore, everything that I now possess, everything that I see of my personality that can be spared, everything that of my personality does not belong, I start to fight to keep it out so as to preserve the purity of my thought. And these attempts I now make by sitting down and trying to formulate, time and time again: What is my aim? You see, this is what I mean. I have to be quite convinced that my aim is pure, that it is for me, and that it is in line with the potentialities that I can actualize. These are the thought forms I want to have in my mind. And as a result, my mind will start to function in a different rate of vibration because of the increased sensitivity. You understand? Yah?

Cynthia: Umm...ahh

MR. NYLAND: Think about it. You know, it's a beautiful thing, to see that open up as a world, and you see how it conforms to a variety of different, different kind of relationships, or different kind of activities even, or different possibilities which exist for a person when he himself is not entirely clear about what he ought to do, because there is still the difference between his mind and his feeling. And in this way, one keeps on using the emotions to give energy to the mind so that then both can grow up as a result of an exchange between them. All right?

Cynthia: Yes.

MR. NYLAND: You see, we didn't stop to do number two-three-two.

Now! Are you ready for that question you had?

Idell: Thank you, Mr. Nyland. Yes. Because that's where my question lies. It's on what you spoke about. And -- except that my question has - a bit - my question --

MR. NYLAND: You're Idell?

Idell: Yes.

MR. NYLAND: Yah. You bring - - brought up that question, more or less, last night, didn't you?

Idell: I didn't know it was related.

MR. NYLAND: But it is. You understand? I'm talking about presences. Because, I think it was not really clarified - I only heard part of the meeting so I don't know what happened later, but I got the impression that one doesn't understand this, what we always call an emotional attitude or an emotional method. What is meant by a presence? And the influence of such a presence has to be such that it is higher than what I am, but also that I become affected by such a presence. Now, you formulate your question.

Idell: Because, whatever goes on in this process between the emotions and the mind, perhaps, is impure. I find I don't know where the dangers lie, except I see them cropping up constantly.

MR. NYLAND: But they are an impurity.

Idell: Yes.

MR. NYLAND: That is the danger.

Idell: And, it's the identification.

MR. NYLAND: Yah, any time you remain identified with anything, something is there which doesn't belong to that what one is concerned about. If it is a question of one's feeling going over into emotion, there has to be less and less identification with the feeling, because it cannot be introduced into an emotional state. Because emotions, by definition, is something that's not identified. That is the inclusion of that what I usually don't do when I am selfish, or consider my own wishes. So that, of course, is identification. What else could it be? Selfishness, egoism, all the different forms, it was read the other day, on the

Tuesday - about the "isms," hah? Wasn't it, Jim?

Jim: Yes.

MR. NYLAND: That is a very fundamental question. Because as soon as I see how that binds me, then I can also understand that it makes me impure regarding my attempts of wanting to become free. That is, that I wish to see how that impurity can be extracted and thrown out. And for that reason any time that I see this identification, which is not justified, in many, many cases sometimes it is, but not -- in many cases it isn't, I have to make attempts, really, to get rid of it. When you make attempts to get rid of it, that is the purifying process. It is really the quint essence, and I've said many times, it is like a diagram represented by five points. It is something that has to be done time and time and time, three times, time, that's four times, time - five times. Then I can expect that that what is left is of a higher quality. But I also must know that it is much more of a diminished quantity.

Now for that I have to realize that the different things which I now consider my quantity simply have to be reduced to a smaller quantity. That means that I have to get rid of a lot of stuff that is of no use. No use for this particular trip -- up to heaven. And I say I want to get free from the bondage of Earth, because a great deal of that belongs to this Earth and definitely belongs to my egoism. So there is, you might say, the fight for that kind of purity starts at home. It is with me, and I know it. And I'm not such a fool. And now I try to say to myself, change my feeling into an emotional state, and allow different forms of life also to be considered and become even part of me -- with other words, express it in the form of concern, and loving, and at the same time I must come to the conclusion that that what is now in my way, which is my own self-love, has to be banished. I have to fight against it, because I cannot allow the two there

they would fight, and after all, what would happen? It would not be purification. It would be demolishingness. I want to keep my life pure, within a manifestation which is purer. And when I discover that something is soiled, I clean it. And I make all attempts to wash it away, actually scrub it. You understand the metaphor?

Idell: Yes.

MR. NYLAND: Does it answer your question, though?

Idell: Yes, sir.

MR. NYLAND: All right. All right. Because it is quite definitely something you can work with. It is a very simple thing, because it happens all during the day, in connection with other people, relationships of any kind. It happens with my thoughts, as my thoughts are, and it happens within my feelings as my feelings are. And there is constantly this desire of self-satisfaction, this caring for myself -- sometimes even become expressed in forms of vanity, of wanting to be admired, or recognized, or receive some kind of respect - for what? Simply because I have an inferiority complex. Because I can not as yet stand on my own feet and say, It's enough. I know of myself what I know, and no one else can really help me in that sense, because I know more than they know, but that what I know has to be available for me to be used. So that then I could say it is my property. And so my life becomes very definitely adjusted to that kind of a wish for wanting to develop myself in a certain way so that then I could become a real Man and free from the bondage. All right?

Idell: Yes, thank you.

MR. NYLAND: Yah. Purity of thought and purity of feeling, ultimately purity of behavior.

Idell: But, Mr. Nyland, I tend to try to go back and direct it.

MR. NYLAND: No, you can't.

Idell: And I cannot do that.

MR. NYLAND: No! I've said thousands of times: The only road is objectivity.

Idell: Right.

MR. NYLAND: Because it is absolutely necessary first to accept oneself so completely, hundred-percent, that there is no possibility of any kind of interpretation, justification, whatever there may be in mind. That is why we have to learn to develop this 'I' to be present, functioning in that way, giving me, then, finally, the information about myself on which I can rely, and that later on I'm not going to, even to, question it. But when I once have -- when I once know this absolute truth about myself, then I can work with myself. Because then I know what I'm worth. It's always an indirect way, but the indirectness, in the formation of an 'I,' always has in mind the real aim, which is a direct aim: To become a Man. All right?

Idell: Yes.

MR. NYLAND: Yah.

Phillip Perkis: It's Phillip. In our small group we took -- a couple of us took a task to try to work in conversations with other people, and this relates to what Idell was just asking. I find it almost impossible to do that. Except in the most simple thing, and, it's showing me how much pull there is in even the simplest relation to another person.

MR. NYLAND: When is your next meeting?

Phillip: Tonight, I think.

MR. NYLAND: And, are you going to confess?

Phillip: Yes.

MR. NYLAND: And I hope everybody else will, Then, what will be your conclusion? Of the conclusion of the group? Don't chew too big a piece. It's utterly - I wouldn't say rediculous - it is impossible. But, it is useful to see that it is impossible. So that then you are reduced to much more simplicity within your means. It does not mean that the question of a -- in a relationship and talking with people, conversations, so forth, that one ought not to think that it ought to be possible to be aware. But, it is something that is quite far off. So, without saying it's impossible, it is impossible only at this time.

And then one is reduced to come to much simpler forms of the application of Work within one's life. And it is a very good stimulus to see that you've overshot the mark, and that you attempted to do certain things for which you were as yet not capable. So it gives you an indication of your actual strength, instead of that which you believed your strength was, and I think that's useful, as self-knowledge.

So when you talk with them, and as I say, if you can be honest, that's a very good thing to find out, but then you say, Now what? So select, then, certain conditions that are reasonable, where you are much - in much more control of yourself, where you can guide that what you are doing, and when there is not too much of an influence from the outside world which might make you deviate. One has to find out how much there is as actual energy available for the wish to maintain one's fervor. And one has in the beginning,

in your ordinary mind, unconsciously, what gives you quite wrong information. Because it will start to tell you that you can do much more than you actually can do. And of course, we do that in ordinary life. You simply say, Yes, I want to make this, and I have an idea of how it can be made, so I'm going to make it. And look, by golly, I made it. Well, in such a case, I say sometimes, to make a doghouse, you know you need some lumber, and nails, and a hammer, and a saw, and maybe a measuring stick. And that's all you need. And all such ingredients, including the lumber, is familiar to you. But when you start to apply it to spiritual world, what is there that you know? About material, in the form of a spirit? Or the ability in the form of yourself? Or even the different utensils that you have to use in order to build something spiritually? And about all these three things, we don't know a God-damn. It's a new territory. We know it exists, and we know by experience, that you have to admit that it's there - but your mind is not helping you. And particularly when the mind starts to say that it knows as well, and Here is a substitute, or I can help you, and then fails you - you will find out that your mind is really, utterly ridiculous, even in suggesting it.

There are two levels. One is my ordinary, material, phenomenal world. I live in that unconsciously, and I have a certain facility to manipulate a variety of different things that are my attributes, my particular thought processes, talents I have, dexterities, feelings, emotions, also a little bit, and so forth, completely lovely and good for my ordinary life on Earth. And even living with people and adjustments I can make. And it quite right, that is my life on this Earth and I have to live it because I happen to be here. But when we talk about a spiritual existence, and the possibility of developing

a road towards it, and then wanting to describe a little bit of what we can expect, we're completely at a loss to know what is what, and we go in generalities. I've said many times it is an adventure. I enter into a new land. I want it because it seems attractive on the outside, and somehow or other I have hallucination how it ought to be and might be and I think about it, and I am justified in imagination to consider in 'as if' conditions, how they might be, and hoping then that they will actually become that what I think. But, in many cases, of course, I don't know enough about it. I describe heaven with pavements of gold on the streets, and all kind of nonsense, and God sitting on a throne, all that is beautiful, and quite infantile, and sometimes poetic. But when I really go through the Gobi desert, I have to do something that is preparation. And that I have to do before I start, even, in becoming spiritual. And for that I need this instrument of my personality, to be able to say, you are now my servant, to help me in this particular kind of endeavor. Because now I'm going to a new country, and there are no maps and no sign-posts, and there is not any book-description that can give me, not even people who have out-of-body experiences, and they relate about their experiences. It has no meaning for me because they talk abracadabra. And if they want to bring it down to Earth, in the terminology that I can understand, I miss the concept. I can hear the words, but I cannot understand what is the meaning. And the only way by which I can find out is to have an experience myself. So I start as if I have to swim across a lake, and I don't know what the rest is going to be, neither do I know what is in the lake. I don't

know if there are any fish that might bite me, or I don't know if there is any plankton that will get into my toes. I don't know if the water is actually the way it is, looks pure, but maybe it isn't at all. I have absolutely no idea at all what's on the other side of the lake. And all I start to do when I say, 'All right, Mr. Gurdjieff. You tell me that I have to become objective. I will try to become objective within my means. And that means, that at the time that I wish to swim, I start off and there I put my little toe in the water, and it is cold, and I withdraw it. I say, 'Boy, it is cold.

That is my state, and the more we can see that, the more we can see that all the different kind of knowledge is only gathered for the development of a personality, which then, as a personality being crystallized out, becomes almost impossible to decrystallize it for another kind of a purpose. And so at most I say, I want to make it flexible. Because I don't want to make it dead. Decrystallization of course would be wonderful. If there is no life in it, if I'll kill myself, my body will decrystallize, but where am I? So I want to hold on to something that is my own, and I want to be able to use the body for that definite purpose, that I say, 'This is my aim, and I want to swim across the lake. Because I think in that process there is a possibility of purification, and maybe at the end of the lake, on the other side, if I can make it, I will get out of the lake as a Soul. That is all right. As an Entity. But otherwise, where are the maps? (turning of cassette) You know, I always did say you can get an ABC tourist Guide -- not the AAA. Now! What other questions are there? Don't despair, by the way. You're on the right road. All right?

Phillip: Yes, thank you.

Voice: Mr. Nyland?

Woman's Voice: Mr. Nyland?

MR. NYLAND: Yep. No, there was one here. Who's first now?

Larry Sacharow: Mr. Nyland?

Male Voice: Excuse me, Mr. Nyland?

MR. NYLAND: Honor to the ladies. (laughter) All right. You get first.

Enid Wolfe: I've been considering the word deliverance lately, and I was wondering if you could say something to me about it.

MR. NYLAND: Deliverance from what? Evil?

Enid: Deliverance from myself.

MR. NYLAND: Yah, that's right. You know what deliverance means?

Enid: It seems to me, when I thought about it, that purification and freedom and deliverance could all be the same thing.

MR. NYLAND: Not necessarily, in this world. I think the end is the same. Deliverance is a little different matter. Purification may be like fractionization of an -- heating-up process and condensing, and then extracting from that the pure, which goes through and is condensed again, and leaving in the flask that what is impure. So it is one way of getting rid of it. Deliverance means that somebody has to know what ought to be eliminated from me so that then what is left is delivered from that form of evil. See, purification has to do with the consideration of that what I am, and the very definite method of getting rid of the dirt, or that what is deleterious. But deliverance means, many times, that I need someone to help me: that I wish to have someone present with me who then can help me to deliver me, because that person can see more and better that what I am, and what I should be delivered from

or what should be eliminated from me. So, purification I can do by myself. Deliverance, I would nee help. But the final result will be: small quantity, high quality. All right?

Enid: I, I pray for deliverance, and that's --

MR. NYLAND: Yah, but you have to do more than that. Pray for deliverance when you get up, and say, Okay, God, I'm ready to come to you. You know the saying: If you don't go to the bridge, God will not mee you. Work means exactly that. Work means DO-RE-MI. The FA bridge we call it. God is on the other side. He can give a light and then make the SOL-LA-SI more desirable. So that when you look across the bridge, and it's not too hazy, that you say, That is the promised land. It's quite right, but you are at DO. Not at all at MI, even. You've got to go through RE. And you have a hell of a time to get there. And almost without God. Then only the prayer towards him and he constantly will tell you, Work. Then you say, How? And he says, You try! It would be nice if he said, Why don't you ask Gurdjieff?

Have an imaginary conversation with yourself that you want to be delivered from all kind of things which are now in your way, and you make a little list of the things which are obnoxious. Start with that. All right?

Enid: Yes. Thank you.

MR. NYLAND: One knows damn well what one shouldn't be. At times very, very clearly. And when I talked about the justification, it's only to close your eyes - not to allow them to see what you actually are, because one cannot always live with oneself. You really see how, at certain times, and

I use that word advisedly, rotten, it is. Not only stupid. Really stinking. But you see, that is a question of one's own conscience. And also the question of: How much do I really wish to become? And that realization of what I am, and how far I am removed from that what is an aim. And if I don't understand that, I don't as yet have an emotional experience of the actuality of myself as I am on this Earth.

There are two ways of finding it out. One is the consideration within myself, in trying to see that I am part of something that is much and much larger than I am, for which I don't need any particular scientific knowledge. And I've said it a few times, I sit in a chair, and I close my eyes and I imagine: I'm in this room, and this room is a room in part of a house, and the house is in a section of the country, and that is the state of New York, and then the state of New York is part of the United States. That is only North America, but then there is the Americas as a whole, then there is the Atlantic Ocean, then there is the Pacific, then there is Europe and Asia, and so forth, and I'm part of the world - this world. But then this puny little world - in connection with planets? And even the Moon? And then the Sun? About which I don't know anything, but I belong to it? To the whole Solar System? Then I keep on thinking about that: Here, I, little bit of nonsense, having to think about the sun. And the sun's just a little step. One little solar system. Because we're in the Milky Way. Where are all the solar systems? What is happening in the Milky Way? And the constellations of the stars, and all of that, that I, really - my head starts to spin. How the hell can I conceive of all that I call universal - totality of existence, all and everything. And even then I'm not finished with it, because I say that is still imaginary, perhaps I can experience it, perhaps I have

to learn how to live in order to become that, or whatever it is that is my particular relationship towards it. And then the final conclusion is all of that which you now have conceived and what you wish for, you have to become completely free from. Because that is the result of a thought about finiteness going over into infinity. And, you see, that I don't understand. So this is one way of finding out what I am. And when Gurdjieff says, 'slug, I say, 'Yes, you're right. All I could do is lift my head up a little bit while I crawl on the floor.

The other is emotional experiences about the purity of certain things existing, also appearing on Earth. It is an emotional influence of the Grand Canyon. It is the days of Awe when I see what might take place spiritually, and symbolized by certain days in which I have to consider: Yom Kippur, and Rosh Hashonah, Christmas, even Fourth of July. And sometimes going out in an evening and when the stars are bright, and it is clear, and it is cold, and I stand, I look up, and I see all of that, and I cannot understand it. And I even don't know why I happen to think about it. And I don't know what it is that I feel, and I say, Awe, and I say that respect, and then I end up, I say, 'May God bless me.' Then I know a little bit more about myself, and then I am not so cocky and conceited. Then I notice there's a tremendous amount of Work to be done, and I will begin by putting my toe in the water and continuing even it is a little bit too cold. All right, Judy?

Enid: Enid.

MR. NYLAND: Enid. All right.

Enid: Thank you.

MR. NYLAND: Now, who's the other, male....

Larry: Larry.

MR. NYLAND: Larry, yes.

Larry: I've been thinking about the Three-Body diagram, and what you said early in the meeting about emotion and intellect, and wondering if the Work attempt changes at a certain point with the introduction of - a kind of intellectual quality, I don't really know how to put it, but to - in the development of Work, to try to make it as a more complete experience with the introduction of the development of an intellectual or soul body, does the attempt at Work, the Work attempt itself, have any kind of introduction of that quality to create that soul body?

MR. NYLAND: The attempt for Work always changes with a more and more clearer conception of an aim. That is one reason why it has to change. Because I adjust my sights, when I am working. When I get closer to the aim, I will see it clearer, and I will introduce into my work certain concepts that come from the aspirational force which my aim gives me. The second reason why it is different is that in the development of an 'I' and an understanding of what I really am as a personality, and Work on myself, disclosing more and more, the actual conditions in which I am, and the different properties I have, day after day my work will change, and the concept of my work will change. Because I keep on adding more and more facts, which I didn't have before, I see more and more of myself in a different way, and the juxtaposition, or the different relationships of such facts are at different arrangements, depending entirely on how I start to look at myself from all kind of different angles. I see myself as a house, and I walk around it to see what is this house, really, from the back of the house, and the sides, and so forth, very much the same as when I live in the house. And I say, how is it to live here, in this room, where the sun comes in in the morning? And how would it be if we had the porch on the other side so

that I could sit there when the evening is coming?

All the time such changes are taking place, and Work is no exception. Because there is no development of a method, then only in principle. And of all the different things that I apply when I know the principle, will add to my experience of Work. And whatever I now describe as an 'I' probably is differently described ten years from now. The principle remains always the same, but I see how, in applying the tool, it is sharpening more and more the chisel, so that I can actually Work with it better, and deliver more finished products, as it were.

If I want to develop an individuality it is like a statue that I try to hack out, out of marble. I said the other day that I hope it ends up to be a marvel. That's my wish. That is my aim. And in that I find out all kind of things about myself. Things I never really dreamt about or have never appeared in any kind of a dream, things that I have experienced and I have forgotten, and things that I never could disclose because I was not sufficiently adjusted. I did not have the finesse of being able to look through the telescope, and it was not sharp enough. It was, many times, even using the telescope, out of focus.

So you see, Larry, it is alive. Anything that is alive, as Work should be, which includes the functions of my 'I,' it includes the functionings of receiving information about myself, it includes the recording of that, it even includes the place where it is going to be stored away in my memory -- all of that is alive matter. And whenever there is life, there is always change. It cannot be helped, because if it didn't change it would die. It wouldn't even be alive. All right? Don't define it beforehand how it ought to be, but only look at it and see if it is different and say, Yes, maybe I'm growing up.

It is very simple, like a little boy standing in front of this post, and you make a mark on it, and six months later you ask him to come back to indicate that he has grown two or three inches. We do that with children. We do it with an 'I.' In the beginning I'm the creator of my 'I.' I feel very superior to it. Of course I'm stupid. At the same time I say, But I made it, didn't I? And then I see that God-damned thing grow up more and more, and I disappear a little bit in the presence of an 'I.' All right?

Georgia Horstman: Mr. Nyland?

MR. NYLAND: Yep!

Georgia: It's Georgia.

MR. NYLAND: Georgia. Yes, a long time, eh, Georgia?

Georgia: Very long.

MR. NYLAND: Yeah, too long. All right, darling.

Georgia: I very often am filled with an emotional energy, which just gets so big that it starts to, like demand, you know, a way out. And--

MR. NYLAND: Does it explode?

Georgia: it comes very, very close to exploding.

MR. NYLAND: Yah

Georgia: Once in a while it does, yes.

MR. NYLAND: It's amazing though.

Georgia: Pardon?

MR. NYLAND: It is amazing how long it takes before it really explodes.

Georgia: Well, usually before it explodes, what I do is attach some sort of intellectual concept to it you know like, I seek, I seek an outlet for this energy through, something --

MR. NYLAND: It's right. It's right. You consider it. Because you don't want it to explode.

Georgia: No, I don't. I want to direct it.

MR. NYLAND: Yes, and you wanto to use it.

Georgia: That's my question, then I guess, because -- I want to know if it's right or wrong to actually use this energy, I guess you could say in ways other than Work. In other words, my personality makes demands that I feel have been unmet, and sometimes this energy goes towards that, and I push it down and I say, No, you know. That's your personality, and it's not important to experience this, that, or the other, and yet, time and time again this emotional thing comes up. It just, just -- will not stop.

MR. NYLAND: Why do you want to be so strict about yourself, about such expressions of emotions?

Georgia: I don't want to be.

MR. NYLAND: No, but you tell yourself a little different: No, no, no, don't do that. Express your emotions in your feelings to the greatest extent that it is possible, without endangering yourself or someone else. It's quite all right, even if it happens to be an explosion, although that destroys too much. So try to have it and express it. Don't supress your negative or positive emotions. It's idiotic to do it because it makes a pathological state, which you cannot control, and you would be sick. Just be like an ordinary person, or extra-ordinary person, with a great deal of feeling and emotion, and it upsets you, and it is there so it has to be expressed, but go outside and do it there. Walk in the woods. I say many times, yell your head off. Even if it's a little hysterical, it's quite all right to use words to express what you actually feel. And write them up, if you like, so that afterwards you can read them, if you want to.

There's no objection to it. As long as it does not create any harm either for yourself in, as I say, making deteriorating influences on yourself, or something that affects others for whom you have either a respect or a responsibility. But otherwise, you're quite free. From the standpoin of 'I,' it doesn't make any difference whatsoever what you are. Only at the stage when there is an 'I' which is already sufficiently part of you that it has joined you - we talked about that - when there is the period of the participation of an 'I' with you, then an 'I' will look benevolently and sternly at you, using your energy for certain purposes. And then you are in a different kind of a domain, because then there is something that is like a controlling influence, for the benefit of yourself. And that will then tell you what, at that moment, is right or what is wrong, because it is a development of your conscience. But when that isn't there, or not sufficiently developed, simply allow it to be expressed. And in general, when there is much too much emotional or feeling energy, work it off by means of physical activity. Your brain will not take such energy immediately to transfer it into thoughts. Many times when there is an excess amount of emotional or feeling energy available, the mind will start to judge it. And it will simply say you should not do this, and you should not have it, and it is not in all the different rules of our ordinary culture, and civilization will not allow it, and if you do too much of it, then you go to prison, and all the dire results, and even sometimes, you dare to say, if you do too much of that then you go to hell. All of that, of course, is quite nonsensical. Because you find yourself in a state, what it is very definitely some kind of a fire that is ready to boil over. But you don't want it to boil over because you lose a great deal if it does. And so now you want to have a little pipe - a tube- connected with the kettle which is boiling over, and there

is steam, and now you can lead the steam in some direction, and so you say, Energy available? Okay, I'm going to chop a tree.

Whenever you have such ideas about yourself, of what is necessary and what is sometimes difficult, get out of the way of other people who might criticize you, and don't understand you, so that you don't have to feel ashamed. Then when you are by yourself do whatever you can do at that time without, as I say, doing any harm to yourself. But even if there are other people around and you simply say, But I am emotionally involved and I want to express it to you, find someone who could lend you a willing ear to listen and who is not critical about you. Take people, you meet them, you see them, shake hands with them, and hold the hand a little longer. Simply to indicate, perhaps, I need something, and maybe you can help me. And I hold your hand in order to see perhaps you can have energy given to me which helps me, and I can pay you with energy of warmth, which I have for you.

Start with those kind of things which are within your means, and they as yet have no particular dangerous influence, and in that way, even if you talk, talk aloud, let yourself be heard. You listen to what you are talking about, in the way you are, you regulate your emotional energy in the way you wish to talk. Write it up on a piece of paper, it's all right. Get it out of your system, so that afterwards, perhaps, you can look at it and you can remember it, but also it will be useful in the future, to know what happens to such energies, and many times it doesn't amount to very much because you don't know how to direct it. Is it difficult sometimes, such energies?

Georgia: The energy's going, but what I really have been afraid to do is, and it may sound simple, but trust my feelings. In other words, I feel something,

and I feel, just instinctively, that it's right, and yet I don't trust it.

MR. NYLAND: Yeah, but now, go ahead and, and --

Georgia: But should I?

MR. NYLAND: --and let it come out. All right?

Georgia: -- can trust what I feel like?

MR. NYLAND: Yah, even now in a room like this, all of a sudden you may, you may cry out. All right?

Georgia: Yes.

Voice: Mr. Nyland?

MR. NYLAND: Get it out in the letter. Write it down. Every once in a while it's extremely important to see for yourself what you are and what you have been, and when you are what you are, be open about it, and that is what you are, because you want the truth. You also make absolutely sure that there is no mistake about your autobiography. Every once in a while when you sit in the evening and you let the film unroll, stop it at the times that you were awake. Or, even, differently, thinking about your day: when were the times that you Worked? And what then did you get as information about yourself? So at the end of the day, you contemplate your behavior: how you have been during the day, and what particular moments there were when you made an attempt or were reminded of Work, and what were actually the results? Can you actually picture at that time yourself, Working? And seeing yourself etched against the background of the surrounding in which you happen to be? How often can you think about yourself as a collection of facts of objectivity? Is there any relationship like, sometimes, a chain between such moments which stand out and are irrefutable, and not any more to be discussed or adjusted, or no justifications necessary? A chain of your day, in your daily life, connecting the different light points.

What is Work? You see you are busy, you're doing this, it's a little dark. It is not a dark room, but it's not lit up very much, like early morning, like this morning when the sun wasn't up, and the clouds were there, and you could hardly see what you were doing when you got up, let's say, at six o'clock, or six-fifteen. And then all of a sudden the sun comes. As if a light is turned on. You see, maybe don't, don't figure out how the sun happens to come there. The light is there, but you continue with your work, what you are doing, physically. You don't stop, but a light goes on and at that time there are two things: your ordinary life, living exactly the way it always has been, in unconsciousness, and then the sun gives light, also, on you, and the sun starts recording you. You can imagine that. That your ordinary mind is recording your unconscious existence, and activities of your body still are the impressions you are receiving unconsciously in your mind, about your hands moving one way or the other, or lifting up a pile of papers, or you're drinking a cup of coffee, and when the light goes up, you again are recorded.

The ordinary recording continues, but now there is a new recording which is actuated by the sun itself. That is the source of that light. Look at Work that way. You don't have to stop your ordinary life. You can't, in any event. But don't make any attempt. You just Work in that way, so that you become familiar with the two things going on at the same time. Those are the lines, the parallel lines are the lines of impressions which are recorded, one as a result of thought and feeling, the other as a result of an awareness process which is recorded in the sun. And the sun can give it to you if you ask it, and it can come to your memory if you like or whatever way you now want to interpret this kind of little symbolism. At times you wish to sit in the sun. You wish to create a condition of intensity of Work. It's quite right. At that time, you don't want to do any

ordinary work, really, to speak about. You don't even want to think about it. You just want your body to sit in the sun. And what ever the results may be, the sunburn, maybe the 'I' never has actually that kind of an influence on you, but it would be useful, because then you probably would remember that you have made an attempt. You see, I mix metaphors, you know that. You have got to be clever to distinguish one from the other. But that is the idea of your life and your work, and the application, and the desires that you should have, and be honest about it, so that you remain alive. At the same time you ask God to be present to you. And afterwards you say, If you give me real information about myself, I'll pay you with my life.

Now, who was it there?

Fred Curchack: It was Fred.

MR. NYLAND: Yes, Fred.

Fred: I wanted to ask for some help in being able to read some of Gurdjieff's mixed metaphors, in the chapter Heptaparaparshinokh. I just finished that this morning and for me, in this reading, the chapters Purgatory, and the following chapters, have taken on a very important , and I've tried to read them as deeply as I could. And listening to your tape from some time ago on Purgatory, I was able to read it with a great deal more insight into where, what is written exists inside myself. But I feel it would be helpful for, for more of a key to understand concepts like the, in the chapter Heptaparashinokh, concepts like the apparatus Alla-attapan, with its transformation of opium, and sound and light and the other two stringed instruments that are described.

MR. NYLAND: It's nice, isn't it?

Fred: It's incredible, and it's --- I almost explode while trying to make some sense of it inside myself.

MR. NYLAND: Yah. Have you ever tried to solve a problem where you ended up with, 'God-damn it, why can't I solve it?'

Fred: I feel like I'm in some sort of a trance while I'm trying to.

MR. NYLAND: Yeah, you must remember, Fred, when one Works, there are certain things that are taking place, particularly in the mind, and in one's feelings. They will start to develop certain capacities which are now potential, and as a result, there is also a wish on the part of your mind and your feeling, crying out for further information, because that additional capacity, which is now being developed, wants to continue to grow. You see, it is like a child that has been born and starts now and wishes to continue to breathe in order to grow up. Much of that, of course, is not formulated at all, certainly not within a child, and whenever one has a feeling and that kind of a wish, it's not formulated either. But there is a very definite desire to find out what is intriguing about something that is unknown.

And so I set up an idea that here I am, in contact with an unknown quantity, and I want to find out what it is. Now I wish to become sensitive to that what is in that unknown-ness, so that it could be communicated to me. And I start to realize that it first has to stay within myself as a wish so that something could be satisfied, if the wish is honest. The second requirement would be a sensitivity on the part of myself, that I can see in a different way tha what is available and can give me that kind of information. Now that is a very important point. Because as long as I sit, and I want to use my ordinary mind, for wanting to study and figuring it out, and my unconsciousness is in the way of actually reaching a result. I stare myself blind, and I don't get anywhere. I study problems in

mathematics, and I have to have them ready for the next day, because I have an exam, and I cannot solve the problems. And I certainly go about it in an indirect way by putting it underneath my pillow, and hoping for the best, and usually in the morning I am much clearer and, maybe, I can solve the problem.

Fred, you won't get it the way you are doing it. It is intriguing. I don't blame you. I think it will give you a stimulus, but the stimulus has to be that you become much more open without a wish for that kind of understanding in your way, so that then that what can take place in you becomes open to the possibilities which are there, and which you now are closed to. The wish to be open about it means that I'm not interested in the actual solution of the problem. I'm interested in what I am on my way to solve the problem. That is the attitude all throughout regarding Work. The acknowledgement of myself living in the present, having with me information about my past which then means, that is my wisdom at the present time. I'm constantly looking forward to the future without wishing to define it, because as soon as I become, let's say, verbal about what I wish to see, even if I don't know it, but simply paying attention to it as I wished I could see it, I then become identified with my future, and I lose the result of being present to myself consciously.

Keep on reading, keep on applying, keep on finding in yourself, what is heptaparashinokh? What is that law? What is the division of the three in the alla-attapan? Why should it be three? What is that, is that me as a person, or not? Every once in a while, we get a little hint, and you say, Oh, thank you. That's what I need, but then you have to work it out yourself. No one is going to tell you. I surely won't. A person has to exercise himself. If anything is given, and you have not as yet paid for it by means of sweat and blood, it won't be your property and you won't valuate it.

I said the other day that the only way to grow up is by experience of one's own, so that then that experience becomes your teacher. So that then you can say, I'm independent of anyone else, what I do is within the limits of my own personality, karma, or what is God-given. And so become spirited, as far as that chapter is concerned, and see what might be the meaning, and look at it again, I say, from all different angles.

You look at a problem again, and I say, like a house, in which there are at least seven gables. That is the amazing thing, that when you start once looking and you are busy tilling the soil in the vineyard of theLord, there will be a time you can plant the seed for further wisdom. But in the meantime, aspiration within, as a result of being affected by reading a chapter, and inspiration as a result of that what is the wish coming to the outside, really, for development. But to wish it within you, not in A _____ not in the book. It just gives you an indication, and it tells you every time that you are intrigued, and that you cannot find it, it means, Wake Up. Make attempts in the royal way of objectivity to solve your subjectivity. What was it -- how much time have we?

Bob: About five to ten minutes.

MR. NYLAND: I want to say something of simultaneity. It is not understood. I've said many times non-identification, impartiality, is the most important step for us. Because that is a Lesdjanian body, which you can make. Your soul will come. Simultanaiety comes after impartiality. Impartiality has in it the germ of the possibility of simultaneity. Simultanaiety is timelessness. It's the elimination of all thoughts and feelings about time. It is that what belongs to the unique-subjectivity of time, as it becomes your property. Therefore, if I become impartial regarding myself, and I see my body, and I become aware of

the existence of it, then I also become aware of the subjectivity of myself, totally, which includes the unique-subjectivity as represented by time. And so when I say I accept myself for whatever I am, I have no further questions, and then I am free from my body, ultimately free from my feeling, free from my mind, and when my mind has a concept of time, I become free from the unique-subjectivity, because I have in the moment of my existence of being objective, no more use for anything that is subjective.

And so I say, don't worry about this simultaneity. It will come in time, when you become timeless, and not before. I've said hundred-percent impartiality--that perhaps will produce one-percent of simultaniety.

But don't sit and stare yourself blind on what simultaniety is. Never, never mind. You will find out. Because there is at the present time no particular organ in yourself that can register timelessness. Everything that you have in your mind and your feeling is subject to the time length, or width, or height, or whatever it might be, it is still spatial-dimensional, time-dimensional. Only Magnetic Center -- that is the place in which all such things have been reduced to nothing, eliminated, and then the existence of that what you are yourself as life exists, and it is not subject to any manifestation. Then you will understand the timelessness of your own life.

I wanted to say that because it came up as one of the questions. You talked too long about it, and the moderator should stop those things. Don't -- I call it piffle in space. You know. I don't like it. There are times in which certain conversations have to be stopped, because it's useless. The concentration is on Work, on your attempts. That is the report of the school, when you have to bring out the report, what have you done? And you must talk about that, not about

theory. Do that when you sit in front of your fireplace. And you can do whatever you like. You can wallow in it if you want to, but not in a meeting. It is not that kind of a meeting. It's a reporting meeting. You remember, crossing the Gobi. Three people had to bring out a report. And they actually studied, and they found out about stilts, and all the rest. And they reported on that. This is what you do in a group. You report. You say, there was part of my life in which something was present to me, and that what was present told me about me, what I really am. In ordinary words of unconsciousness, I was really a nincompoop. I really saw myself, how I used words which were completely unbecoming. I saw at that time how I lost energy, head over heels, when there was not any real reason for it, and when I was a stupid fool. At times I see myself, when I talk about my Work over a day, or in the past, and I remember that the light went up, and the exhiliration as a utilization of that what was light for that one moment, and the enthusiasm and the lifting up that I experienced because it seemed as if there was something completely of freedom, freedom from the burden of this Earth.

Also such experiences you can discuss. You can say, I was affected in a certain way from what -- I don't know the reason for it. I found myself awake, and in that state of awakeness, awakening, I saw relationships, I saw people, I saw my friends, I saw my acquaintances, and at that time I said, How can I help God?

You see, that would be a statement in a group. Because then people will listen to the seriousness and your honesty. Many improvements have to be made in this, in these groups, but it's all right - just keep on going, and, as I say, don't despair. You always have your own poverty to take with you, wherever you go. Have a good afternoon. Goodbye.

END TAPE

Trans. R. Nelson 1/22/74

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To power

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